



Analysis of Authenticity of The Qur'an on Al-Qur'an Hadith Learning at Madrasah Aliyah

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Abstract

The authenticity of the Qur'an as a miracle serves to challenge anyone who doubts it. In addition to functioning as a miracle, the Qur'an contains wisdom that concerns all aspects of life. The wisdom contained in the Qur'an is one of them in the form of science, so in this study the author wants to analyse the authenticity of the Qur'an in learning Al-Quran Hadith in madrasah aliyah. The research method used is a qualitative method with a content analysis approach, the main source is the Qur'an Hadith textbook published by the Ministry of Religion of the Republic of Indonesia. After conducting an in-depth analysis, the author can find the structure of the Quran Hadith material in Madrasah Aliyah related to the authenticity of the Quran consists of three sub-themes. The three sub-themes are: i) Allah's Guarantee of the Purity of the Quran, ii) Collection of the Quran, iii) Bookkeeping of the Quran during the Time of Uthman bin Affan. In the future, the author hopes that this research will have a positive impact, especially in madrasah as a formal educational institution with the characteristic of instilling Islamic values to its students.

INTRODUCTION

The Qur'an and Hadith are the main sources of Islamic teachings and guidelines for life for Muslims. An accurate understanding of the two legacies left by the Prophet Muhammad SAW is the main requirement for understanding Islamic teachings. Without a correct understanding of the Qur'an and Hadith, it is impossible to practice Islamic teachings according to the meaning contained therein (Imroatul Chasanah & M. Sholehuddin Sulaiman, 2023).

Learning the Qur'an and Hadith in Madrasahs emphasizes more on the learning process that is oriented towards the basic abilities that a Muslim must have regarding the two sources of teachings, including the ability to read, write, memorize, interpret, understand, and practice the Qur'an and Hadith. To meet these learning objectives, a teacher in delivering the material is required to prepare learning resources.

One of the learning resources comes from books or teaching materials that have been prepared by certain institutions or agencies. However, the teaching materials need to be studied and adjusted to the needs of the students. For this purpose, this article contains an analysis of teaching materials for the Al-Qur'an Hadith subject for grade X (ten) of Madrasah Aliyah compiled by the Ministry of Religion of the Republic of Indonesia.

METHODS

This study uses a qualitative method with a content analysis approach. In general, the method with a content analysis approach includes all analysis of the contents of the text, whether in the form of books, magazines, newspapers and so on, in addition, content analysis is also used to describe a specific analysis approach (Ahmad Journal, 2018). In this study, the main data source is the Al-Qur'an Hadith learning book for Madrasah Aliyah compiled by the Ministry of Religion of the Republic of Indonesia. Furthermore, the author carries out the analysis stages according to the content analysis research procedure, namely problem formulation, selection of data sources, operational definitions, code

compilation and measuring reliability, data analysis and report preparation (Asfar, 2019). After the analysis stage is complete, the author finally presents the research results descriptively related to the Al-Qur'an Hadith material for Madrasah Aliyah.

FINDINGS AND DISCUSSION

A. Description of the Al-Quran Hadith Textbook Material

In the Al-Qur'an Hadith textbook in Madrasah Aliyah compiled by the Ministry of Religion of the Republic of Indonesia regarding the Authenticity of the Al Quran is studied in the third discussion of class X (Ten). The general description of the material can be seen in the following table:

Table 1
Al-Quran Hadith textbook
compiled by the Ministry of Religion of the Republic of Indonesia
for Class X (Ten) with the Theme *“Al -Quran Hadith”*

No	Activity	Material
1	I think about it	<ul style="list-style-type: none"> ▪ QS Yunus (10); 37 ▪ QS Al-Hijr (15); 9
2	Observing	<ul style="list-style-type: none"> ▪ Presented one of the oldest images of the Quran in the world
3	Understanding the Authenticity of the Quran	<ul style="list-style-type: none"> ▪ Guarantee of the authenticity of the Qur'an in QS Al-Hijr (15); 9 ▪ Challenges to the Al-Quran in QS at-Tur (52) 33-34, QS Hud (11); 13, QS al-Baqarah (2) 23.
4	Discuss	<ul style="list-style-type: none"> ▪ Group discussion accompanied by teachers about the Authenticity of the Quran
5	Summary	<ul style="list-style-type: none"> ▪ Reviewing the authenticity of the Qur'an
6	Evaluation	<ul style="list-style-type: none"> ▪ Creating a diagram or concept map

Judging from the table above, the Al-Qur'an Hadith Textbook for class X (Ten) compiled by the Ministry of Religion of the Republic of Indonesia uses scientific steps in its learning. So that learning becomes more communicative and all students are involved in every stage of learning.

B. Analysis of Al-Qur'an Hadith Teaching Materials

As for the third material with the theme of the Al-Quran Hadith in the textbook, it discusses at least the following three sub-themes:

1. Guarantee of the purity of the Koran

The Qur'an Al-Karim introduces itself with various characteristics and traits. One of them is that it is a book whose authenticity is guaranteed by Allah, and it is a book that is always preserved Al-Quran Al-Karim (Shihab, د.ت).

Linguistically, the Qur'an is taken from the word: قرأ - يقرأ - قراءة which means something that is read. This meaning has the meaning of encouraging Muslims to read. The Koran is also the masdar form of القراءة which means to collect and collect. It is said that because it is as if the Qur'an has collected several letters, words and sentences in an orderly manner so that they are arranged neatly and correctly. Therefore, the Al-Quran must be read correctly according to the makhraj and the characteristics of its letters, also understood, practiced in daily life with the aim of what people experience to bring the Al-Qur'an to life both textually, verbally and culturally (A. Sayuti, 2023).

The Qur'an is a book that is always guarded and maintained, even guaranteed by Allah SWT regarding its authenticity and purity. Although many people want to change its contents, none of them

have succeeded in changing the sacred text that has been guaranteed (Shihab, n.d.). The Qur'an itself mentions this in Surah al-Hijr verse 9 which reads:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

"Indeed, it is We who sent down the Quran, and indeed, we will preserve it."(QS. Al-Hijr 15: 9)

Allah guarantees the authenticity of the Quran, a guarantee given on the basis of His Omnipotence and Omniscience, and thanks to the efforts made by His creatures, especially by humans. With the guarantee of the above verse, every Muslim believes that what he reads and hears as the Quran is not the slightest bit different from what was read by the Messenger of Allah (peace and blessings of Allah be upon him), and what was heard and read by the companions of the Prophet (peace and blessings of Allah be upon him) (Shihab, n.d.)

The ability of the Qur'an to survive for centuries without any changes in the wording of even one letter shows how the Qur'an is truly preserved. The metaphysical guarantee given by God has been proven because until now no one has been able to disrupt the contents of the Qur'an by changing its wording. Never mind changes in wording, changes in harakat or letters will be immediately known by Muslims because so many Muslims in this world from generation to generation have memorized the Qur'an by heart very carefully. Moreover, with today's printing and computerization systems, the integrity and sustainability of the Qur'an will be increasingly guaranteed (Ibrahim, 2015).

In the wording of verse 9 of the letter al Hijr above, Allah says with damir mutakallim ma'al ghair (nahnu). This shows that Allah involved others, both in revealing to the Prophet Muhammad which involved Gabriel نزلنا نحن, and in preserving the Qur'an which involved the Muslims (إِنَّا لَهُ لَحَافِظُونَ). Thus, the Qur'an always maintains its authenticity (Firdausi, 2017).

Since it was revealed until the end of time, the purity and authenticity of the Qur'an will always be maintained. This is also due to the miracles contained in the Qur'an itself, both in terms of language and its style as well as in terms of its content, which is proven that no human being can imitate or come up with something like it.

In terms of maintaining the purity and authenticity of the Qur'an, the Qur'an challenges especially to the infidels and anyone who doubts its truth. They accuse the Qur'an of being just a kind of sorcerer's spells and a collection of poems. They think that the Qur'an is the composition of the Prophet Muhammad (saw) (Indonesia, 2014).

There are 4 verses that firmly state that no human being will ever be able to match the greatness of the Qur'an at any time. These four verses provide a firm guarantee that the Qur'an will remain a holy book and its purity will remain guaranteed (Fauzi, 2022). The verses of the Qur'an are

1. Al-Isra': 88

قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

"Say, "Indeed, if mankind and the jinn were to gather together to produce the like of this Qur'an, they could not produce the like of it, even if they helped one another."

2. Hud :13

أَمْ يَقُولُونَ افْتَرَاهُ ۚ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

"Indeed, they say, "He (Muhammad) has fabricated the Qur'an." Say, "(Then), bring ten forged surahs like it, and call upon anyone among you who can, besides Allah, if you are truthful."

3. Yunus: 38

أَمْ يَقُولُونَ افْتَرَاهُ ۚ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَلْطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

"Do they say that he (Muhammad) has invented it? Say, 'Produce a chapter like it, and call to anyone among you who is able besides Allah, if you are truthful.'"

The verse above strengthens and ensures the originality of the Qur'an since it was first revealed until now, there is no doubt at all. This verse also serves to encourage the disbelievers to believe in the Qur'an and cut off their hopes of maintaining their deviant beliefs.

In the wording of verse 9 of the letter al Hijr above, Allah says with damir mutakallim ma'al ghair (nahnu). This shows that Allah involved others, both in revealing to the Prophet Muhammad which involved Gabriel نزلنا نحن, and in preserving the Qur'an which involved the Muslims (إنا له لحافظون). Thus, the Qur'an always maintains its authenticity (Firdausi, 2017).

The guarantee of the purity of the Qur'an on the omnipotence and omniscience of Allah SWT. and on the basis of the efforts of His creatures, especially by humans. Therefore, on the basis of the guarantee of the verses mentioned above, Muslims do not doubt the Qur'an as the word of God, in addition to this belief makes every Muslim believe that what he reads and hears as the Qur'an is not the slightest bit different from what was read by the Prophet SAW, and so is what was read, heard and written by the companions of the Prophet SAW.

2. Collection of the Quran

a. During the time Prophet Muhammad SAW

At the beginning of Islam, the Arabs were illiterate and very few of them knew how to read and write, they did not know paper as it is today. The objects (materials) used for writing were wood, animal bones, animal skin, date palm stems and the like, as well as thin stones. After they conquered Persia, namely after the death of the Prophet Muhammad SAW, they only knew what paper was, the Persians gave the name of paper "kashid", so that name was used for paper by the Arabs since then (Muslimin, 2014).

The collection of the Quran or codification has begun since the time of the Prophet Muhammad SAW, even since the early days of the revelation of the Quran. As is known, the Quran was revealed gradually. Every time he received a revelation, the Prophet SAW then read it in front of his companions because he was indeed ordered to teach the Quran to them.

When Rasulullah SAW was still alive, the collection and integration of the Al-Quran was done in 2 ways, namely collecting in the chest (memorization) and writing;

1. Collection by memorization was carried out by Rasulullah SAW and his companions. This memorization is very important considering that Al-Quranul Karim was revealed to the Prophet who was an ummi (who could not read and write) who was sent among people who were also ummi. The arrival of revelation is something that the Prophet Muhammad longed for. Therefore, when a revelation came, Rasulullah SAW immediately memorized and understood it. Thus, Rasulullah SAW was the first person to memorize the Qur'an. The actions of Rasulullah SAW were a role model for his friends. After receiving the revelation, Rasulullah SAW announced it in front of his friends and ordered them to memorize it. They meditate on these verses and try to implement the teachings contained therein before moving on to the next text. Apart from that, Arabs naturally have a strong ability to memorize things. They used this situation to write news, poetry and genealogies with notes in their hearts. They do this because most of them are ummi. This situation also serves as proof of the miracle and authenticity of the Quran (Munir, 2021).

Rasulullah SAW. Always fueling the enthusiasm of his people to revive the Al-Quran socialization movement, so that no one among his friends is unfamiliar with the Al-Quran which is a guide for his life and life. Ubadah bin Shamit said: "If someone converted to Islam, the

Apostle immediately appointed one of his companions to be a teacher of the Koran for him." With efforts like this, almost all of the Prophet's companions memorized the Al-Qur'an, and some of them have mastered the Al-Qur'an correctly according to the meaning and meaning that the Apostle taught them. Thus Allah SWT. Granted the first generation of Muslims extraordinary powers. Besides all that, the Qur'an has also been made by Allah SWT. as reading that is easy to remember and memorize (Muhammad Yasir, 2016).

2. As for the writing of the Qur'an, the Prophet Muhammad appointed several companions, who were tasked with recording in written form all the revelations revealed to the Prophet Muhammad. Among them were Abu Bakr al-Shiddiq, Umar bin Khattab, Utsman bin Affan, Ali bin Abi Thalib, Zaid bin Tsabit, Ubay bin Ka'ab, and several other companions. The tools used to write the revelations at that time were still very simple. The companions wrote the Qur'an on 'usub (date palm fronds), likhaf (smooth white stones), riq'a' (skin), aktaf (camel bones), and aqtab (wooden cushions usually placed on camel backs).⁶ One of the companions who was most involved in writing the Qur'an during the time of the Prophet was Zaid bin Tsabit.

During the time of the Prophet, the entire Qur'an had been written, but it had not yet been collected in one place, meaning it was still scattered. Considering that at that time bookkeeping was not yet known, it is not surprising that the recording of the Qur'an was not done on paper as is known today, but was recorded on objects that could be used as a means of writing, especially date palm stems, animal skins, bones, stones (Ichan, 2012).

It was narrated from Zaid bin Tsabit r.a that he said:

"We used to write (compose) the verses of the Koran in the presence of the Messenger of Allah on the riq'a"

The word riq'a' in the hadith means a sheet of skin, a sheet of leaves or a sheet of cloth. This situation shows how simple the writing tools used to record revelations were when the Prophet was still alive. What is meant by "compiling the verses of the Qur'an in riq'a" in the hadith is collecting or compiling chapters and verses based on the instructions given by the Prophet according to what Allah ordered him (Muhammad Yasir, 2016).

Thus, the writing of the Al-Qur'an during the time of the Prophet was not collected in one mushaf, but what is clear is that when the Prophet passed away to Rahmatullah, the Al-Qur'an had been memorized and written in a mushaf in the order mentioned above.

b. During the time Abu Bakar bin Khattab

After the Prophet died, the Ansar and Muhajirin friends agreed to appoint Abu Bakr as Caliph. In the early days of his reign, many Muslims did not have strong faith, especially in the Najed and Yemeni areas, many of them became apostates from Islam and many also refused to pay zakat, so there was a war to destroy the apostates and their followers as well as people who claimed to be Prophets (Muslimin, 2014). This resulted in the Yamamah war which took place in the year 12 H. In this war, many companions who had memorized the Qur'an died, up to 70 people, even in one narration it is mentioned as many as 500 people. Meanwhile, the number of Muslims who died in this war was approximately 1,200 people. The Yamamah tragedy moved Umar bin Khattab to ask the caliph Abu Bakar to immediately collect the Qur'an and write it in a mushaf (Lavinatus Sholikhah ٢٠٢٠, وآخرون).

I am worried that other companions will fall in the next war, so many verses of the Qur'an need to be collected." Abu Bakar doubted Umar's initiative. There are several things that are indicated to be the cause behind Abu Bakar's doubts in the matter of collecting the Qur'an. The first is, Abu Bakar was worried that Muslims would make it easier to appreciate and memorize the

Qur'an. He was also worried that they would only hold on to what was in the mushaf so that their souls would become weak to memorize the Qur'an. Thus, interest in memorizing and appreciating the Qur'an would decrease because there were already writings in the printed mushafs for the standard of reading it. Whereas before there were mushafs, they devoted their sincerity to memorizing the Qur'an. Secondly, from another side, Abu Bakar Al-Shiddiq always tried to remain based on the limitations of the sharia and adhere to the footsteps of the Prophet SAW, so he was worried that his idea was a bid'ah that was not desired by the Prophet. (admin+9 methods of collecting the Qur'an)

Because of that, Abu Bakr said to Umar, "How can I do something that the Prophet did not do?" Perhaps he was afraid of being dragged into ideas and notions that would lead him to violate the Sunnah of the Messenger of Allah SAW and lead to heresy. Meanwhile, Umar insisted that his idea was a solution to his fears that the Qur'an would disappear along with the decline of the memorizers (ḥuffād) of the Qur'an. "By Allah, this is a good deed," Umar asserted. And he repeatedly gave arguments about the goodness of collecting the Qur'an, so that Allah opened Abu Bakr's heart to accept Umar's proposal (Anam, 2011).

Then he decided that he would hand over this monumental work to Zaid bin Thabit to carry it out, considering his position as a loyal companion to Rasulullah, a famous scribe of revelation, intelligent and always following Rasulullah's reading of the Koran.

"Abu Bakr said to me, continued Zaid, "You are an intelligent young man and we do not doubt your ability. You have written the revelation for the Messenger of Allah. Therefore, search for the Qur'an and collect it." Zaid replied, "By Allah, if they asked me to move a mountain, it would not be more difficult for me than the order to collect the Qur'an. Therefore I replied, "Why do you both want to do something that the Messenger of Allah never did?" Abu Bakr replied, "By Allah, this is something good." Abu Bakr continued to persuade me until Allah opened my heart as He had opened the hearts of Abu Bakr and Umar. So I started searching for the Qur'an. I collected them from date palm fronds, pieces of stone and from the memorization of memorizers, until finally I got the end of the At-Taubah letter from Abu Khuzaimah Al-Ansari which I didn't get from anyone else, namely the verse 'Laqad jaa'akum rasulun min anfusikum...' until the end of the verse in at-Taubah: 128. These sheets were then kept in Abu Bakr's hands until he died. After that, it passed into Umar's hands while he was still alive, and then into the hands of Hafshah bint Umar" (Munir, 2021).

c. During the time Utsman bin Affan

The compilation of the Qur'an during the time of Uthman bin Affan which was recorded by Muslims. This information can be found in the hadith books and books containing the history of the Qur'an or Ulumul Qur'an books (Lavinatus Sholikhah ٢٠٢٠, وآخرون).

During the time of Caliph Ustman bin Affan, the Qur'an was still in that condition, that is, it was written in one complete manuscript on similar sheets, the verses in one letter were arranged according to the order indicated by the Prophet, the sheets were rolled up and tied with thread, kept by those mentioned above. During Ustman bin Affan's reign, his rule reached Armenia, Azarbaijan to the East and Tripoli to the West. Thus it can be seen that the Muslims at that time had been scattered to Egypt, Syria, Iraq, Persia and Africa, wherever they went and where they lived, the Qur'an remained their imam (Muslimin, 2014).

This condition certainly has positive and negative impacts. One of the impacts is when they read the Qur'an, because their native language is not Arabic. This phenomenon was captured and responded to intelligently by one of the companions who was also the commander of the Muslim army named Hudzaifah bin Alyaman. Imam Bukhari narrated from Anas r.a. that one time Hudzaifah who at that time led the Muslim army for the Sham region (now Syria) was given a mission to conquer Armenia, Azerbaijan (formerly included in the Soviet Union) and Iraq met Usman and conveyed to him the reality that occurred where there were differences in the reading of the Qur'an which led to disputes. He said: "O Usman, try to look at your people, they are

disagreeing because of the reading of the Qur'an, don't let them continue to disagree so that they resemble the Jews and Christians."

Uthman also thought that some of the differences also occurred in people who taught qira'at to children. Then the children would grow up while there were differences in qira'at among them. These differences were feared to cause deviations and changes. In fact, it was not uncommon for this problem to cause conflict and mutual infidelity. Until finally Uthman and his companions agreed to copy the first pages that were with Abu Bakr and unite the Muslims on those pages with standard readings on one letter (Lavinatus Sholikhah ٢٠٢٠, وآخرون).

Uthman then sent a messenger to Hafshah (to lend him Abu Bakr's mushaf), and Hafshah sent the sheets to him. Then Ustman formed a committee to copy it with the following members: Zaid bin Thabit as Chairman and as members: Abdullah bin Zubair, Sa'id bin Ash, Abdurrahman bin Kharits bin Hisyam. (Three Quraysh). Then he ordered them to copy and reproduce the mushaf, if there were differences between Zaid and the three Quraysh, it should be written in the Quraish language, because the Koran was revealed in their dialect.

Thus, the bookkeeping of the Qur'an during the time of Uthman had great benefits, including:

1. Uniting Muslims to one type of Mushaf with uniform reading and writing.
2. Unifying the orderly arrangement of letters according to the unit order as seen in the Mushhaf today (Muslimin, 2014).

With the efforts mentioned above, the Qur'an Al Karim was preserved until it reached all of us today without the slightest change from what Allah SWT revealed to the Prophet Muhammad SAW.

CONCLUSIN

In this discussion, the author analyzes the material related to the Authenticity of the Qur'an in the Al-Quran Hadith textbook for class X (Ten) of Madrasah Aliyah compiled by the Ministry of Religion of the Republic of Indonesia. From the results of the analysis, the author found the following:

1. The authenticity material lies in the third theme, namely the Al-Quran and Hadith.
2. The material is presented with a scientific approach where in the process students are expected to be more communicative and active.
3. The material related to the Authenticity of the Quran is divided into three sub-themes, namely, Allah SWT's Guarantee of the Purity of the Quran, the Collection of the Quran and the Bookmaking of the Quran during the Time of Uthman bin Affan.

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